

THE CONTACTS OF CIVILIZATIONS

Metropolitan methods autonomy from administrative control. The natives continued to think that diplomas entitled them to government office—a concept to which new life was given when Long opened *cadres latéraux* in the administration to French-educated natives.

The decade of the 1920's saw a radical change in educational policy. Part of Merlin's reactionary native policy—part of the general pulling in of liberal horns after the War—was what he termed education. This primarily expressed his rather negative dread of education for the native intelligentsia. In spite of his expressed desire to educate the masses, only 200,000 children out of 2,000,000 of potential school age received any instruction under his aegis. This for only one boy out of twelve, or for one girl in a hundred. The tomb designed for Merlin's demolition had the unexpected of precipitating a change in his educational policy.

Certain had begun to link the social and political unrest to the of the Anuamite from his traditional culture effected by the Franco-schools. The student strikes of the next few years gave body to reproach. Not only were the Annamite students guilty of in the classroom, but also in the home. Parents imbued with respect for authority were horrified at the impertinence and of their children trained under the new system. These students in the unstable, transitional stage, unhappily suspended to neither of which they definitely belonged.

When the Rector of a French University over the Indo-Qiinese education in 1921 the break with complete. Programme and methods alike were

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